

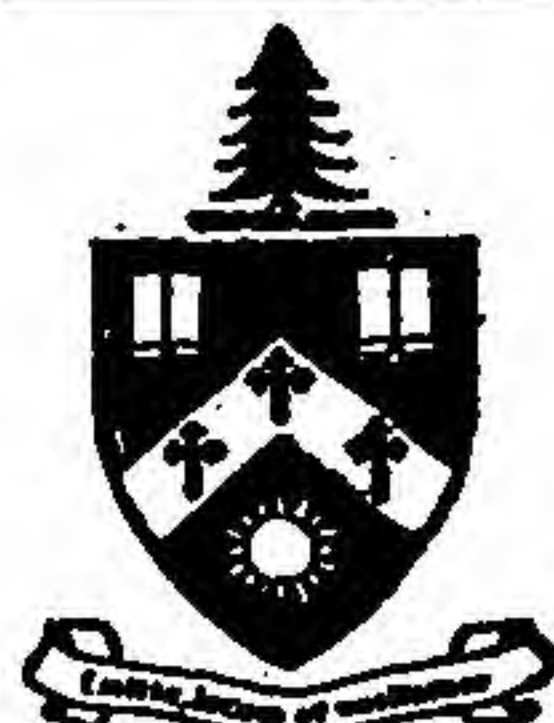


English Edition

Vol 5, No. 5.

Laurentian University — Sudbury, Ontario

February 18, 1965



TUITION MAY GO UP



The University of Sudbury received first award in the Snow Sculpture Contest for their artistic Voyageur. Only other entry was Huntington's "H" in the St. Lawrence.

Editor's Note: Representatives of most Canadian universities, including President Mullins, have appeared before the Bladen Commission. In a telephone interview, Mr. Mullins commented that it was his impression that "the federal government is making an honest effort to come to the aid of the student". Does this mean that Laurentian students will not have to face an increase in fees next year? Unfortunately, it is impossible to say. Much depends on the Bladen Commission report, and the success of C.U.S. lobbying.

— See fees increase on page 2 —

by Mary Osborne

Late last year the administrations and students' councils at two Manitoba universities were pitted in a foray over proposed increases in tuition fees which is likely to be repeated at every university in Canada within the next year.

The Manitoba story began at the 28th congress of the Canadian Union of Students in Toronto last September. Reacting to unprecedented hikes in university tuition fees last fall, CUS fell behind a "freeze the fees" campaign pending the outcome of the final report of the Canadian Universities Foundation Commission on the Financing of Higher Education (Bladen Commission) in May. CUS further suggested that in the future, students be consulted and involved in discussions concerning fees and fee increases.

CUS alarm was underlined by a fall survey of 34 degree-granting institutions by the Canadian Press. The survey showed that increases of from \$15. to \$30. had been imposed on students at 23 of 34 Canadian universities. It also showed that with tuition fees for a general arts student averaging about \$500., room and board, books and other expenses would push the cost of a year at a Canadian university to between \$1,500 and \$2,000 without luxuries.

At the same time, Dominion Bureau Statistics figures cast the problem in some perspective. Tuition fees paid by students, they showed, accounted for only 28.6 per cent of the operating and research costs of operating Canadian universities in the 1962-63 academic year. The remainder, some \$253,002,000 was supplied by the provincial (38 per cent) and federal (19.3 per cent) governments and endowments (15.2 per cent.)

Canadian Universities Foundation surveys showed that the operating expenditures of Canadian universities were increasing at an annual rate of 15 per cent, that university enrolments had doubled in the last seven years, would triple in the next eleven, and that \$800,000,000 in capital expenditures would be required by 1966 and again by 1968.

Battle lines were drawn in Manitoba when in November Dr. W. C. Lockhart, President of Winnipeg's United College, joined a growing chorus of Canadian university administrators who feel that students should be making greater contributions to the rising cost of higher education. President Lockhart said he felt government and endowments would come to the aid of the countries' financially - strapped universities but "the most promising and justifiable area to consider is academic fees. With this there can surely be no objection."

He was wrong. His suggestion that tuition fees at United College and the University of Manitoba might be increased from \$50. to \$100. provided CUS with its first opportunity to act on its "freeze the fees" policy. In telegrams to Dr. Lockhart and Dr. H. H. Saunderson, president of the University of Manitoba, CUS President Jean Bazin attacked any thought of increasing tuition fees without regard for student means. He asked the two university presidents to postpone action until the Bladen Commission completed its report.

Twenty four Canadian universities and colleges responded to a CUS request to send telegrams to the two university presidents protesting proposed fee increases and

see page 2, Fees increased

Will French - English Be Reconciled ?

FOUR CONTROVERSIAL OPINIONS

Marie-Paule Charette: Bob O'Riordan, who is mainly responsible for the constitution, did a lot of research during the summer, working mainly with the constitutions of Ottawa, Toronto, McGill, Laval, and Montreal Universities. He attempted to be impartial in his work, favouring no college, group or association; he tried to make the constitution perfectly bi-lingual and to recognize both ethnic groups. The groups should be able to recognize each other's cultural viewpoint and values. In so doing they should also be able to compromise and not to let personal feelings over-ride their reason. Probably the S.G.A. left out a few important details in the constitution but the council is prepared to listen to the opinions of the student body. Unfortunately it does not have the time to allow

meetings to be monopolized by radical groups.

Frank Dalton: I voted against the 68% pass mark and made the motion that we have another general meeting. Proposed amendments must be brought in writing to the S.G.A. office by five o'clock Monday. Due to the disinterest of several council members, there is not likely to be a quorum meeting, in which case it will be postponed until a quorum can be present. The constitution is probably the best that a fifteen-man council could have drawn up, but it is not necessarily the best that the university could have, since certainly a good number of students in the general student body will have better ideas than council members. I sympathize with

Mr. Cholette and Mr. O'Riordan because so much work went into the constitution draft. They should have a very definite say in changes, rather than just the acceptance or rejection of the entity. **Bob Cholette:** The constitution was voted in unanimously by council. There are a few things which I would not favour, but as far as I'm concerned, the constitution was the best one possible, as it stood before without the amendments. It followed the principles of the Laurentian Charter according to bi-cultural and bi-lingual aspects. It was a workable constitution, giving equal rights to both language groups without infringing on the right of any other organization or ethnic group in the university. There is to be

a meeting called where André Lafond will preside Tuesday, Feb. 9th at 7 p.m. at which time suggested amendments will be considered by the council. The constitution will be voted on the 24th of Feb. general election day. Any amendments will be considered, and if accepted will be forwarded to the student body in pamphlets. I found that so much specialized research had gone into the constitution that the general student body, even though it definitely had the right to express its views, was apt to stray from the principles that the council had followed in its draft of the constitution. This constitution must be ratified by the Board of Governors for the S.G.A.L.U. to be recognized as a body with its

own governing powers. The article concerning the judicial committee of the board of governors, in order to make it law, must be ratified by the judicial committee. This is standard procedure at any university. As it stands the constitution, because it follows the charter and the agreements with the colleges, cannot help but be accepted by the Board.

Ronald Henry: Comments on the General Meeting:

It was a typical example of rail-roading because the tentative constitution had not been made available to the students sufficiently in advance, which made for confusion. The S.G.A. had made no provision for suggestions from the student body. The way in which the meeting was run was

see "Reconciled" page 2.

WILL FRENCH-ENGLISH BE RECONCILED?

no help to the bilingual problem; though the official translator was present, it had not been made clear that he would translate, and he had to be asked.

Comment on the Constitution:

The constitution, as it was presented and now stands, is in no way realistic. The Laurentian reality, as it stands, comprises two distinct factors: the denominational and bicultural factors. Denominational: There is definitely a question of distinct identity arising from the religious and denominational factor. To prove this I submit the case of the commemorative ceremony for Winston Churchill where representatives of the students were invited to represent their different associations. This should prove that there are different bodies within Laurentian University. The S.G.A. constitution in recognizing this fact should constitute representation by college. The way to do this would be to have an equal number of representatives from each college because they represent, first and foremost, an entity and not only a number of people.

Bicultural representation: The English far outnumbering the French, it is not expected that the number of representatives be the same for each; however, it should be made clear that the representatives of any cultural group are directly responsible to the members of their group. Problems arise from this. Perhaps the best way to deal with this would be to constitute an organization on the system of a double house: a house of representatives wherein there would be representation by number and a distinct body for representation of both cultural entities.

Committees: Committees of a particularly cultural nature should be directed by students chosen by the representatives of the respective cultural entities, thus being responsible to the students in their respective groups.

In conclusion, the solution herein outlined is far from very definite or very conclusive; it is but a tentative solution. The problem is indeed more complex than it might seem. I submit that there be no great rush in getting the constitution ratified by the student body because, as opposed to the opinions of some others, I believe that what goes into the constitution is of the utmost importance. It is not first a matter of getting something done, done as soon as possible so as to clarify the situation and the atmosphere.

Ed. Note:

Below are the opinions of four key people in the Constitution debate, gathered by the Lambda reporter, Ron Beauchamp. We simply present these for your scrutiny and leave you to draw the implications.

FEE INCREASES

the student governments at United College and the University of Manitoba launched "freeze the fees" attacks.

Presidents Lockhart and Sanderson were unmoved. In a statement following the CUS action Dr. Lockhart argued that more money was urgently needed to meet rising costs and to provide the staff necessary to handle the advancing tidal wave of enrolment in universities and colleges. Dr. Sanderson said, "It just isn't possible to freeze university tuition fees at the present level unless the university's expenditures can be similarly frozen."

The two men had support.

Weeks later, Dean Vincent Bladen of the University of Toronto said his commission might recommend a doubling or tripling of university tuition — "The fees must go up" — but that a rise in fees would be conditional on some form of increased aid to needy students. "An equitable balance between costs and fees will be struck", he told reporters in Edmonton.

For the moment, a quiet truce, in which no one is saying anything, has interrupted the battle in Manitoba. But the prospect of an across the board fee increase at Winnipeg's two universities is still very much alive. Meanwhile four other Canadian universities have hinted tuition increase might be in the offing in 1965.

In December Dr. G. E. Hall, President of the University of Western Ontario told student spokesmen he expected Western's fees would be increased \$50 a year for the next four years. "Seventy-five per cent of the families of students at this university could well afford a \$50 increase without batting an eyelid," he said. "As for consulting students before increasing fees, this is nearly impossible", he said. "If an increase is necessary, we will inform the students' council and give an idealistic one."

What are the problems of the university student? Six students from Laurentian University: Tanya Maenpaa, Sylvia Nieminen, Stephen Long, Fred Almer, Bill Clement, and Ed Bernard — met one morning in an attempt to answer this complex question. Our purpose was to prepare a brief to deliver to the 16 man

Preamble:

Responsible for this report are a group of six students from Laurentian University of Sudbury. We discussed the problems of "the university student" in two sessions of two hours each. Among us are three resident students and three commuters, one from the Roman Catholic College, University of Sudbury, the rest from the Protestant College of the United Church of Canada, Huntington.

One of these students is married. Another has come to university after a number of years in the business world. One comes from a theological seminary, another from a teacher's college and the other two directly from secondary school.

We regret that we cannot claim to represent the opinions of a majority or even a large portion of Laurentian students but only those of the six participants.

AIMS

Young people attend U: for a number of different reasons. Of course the most obvious reason is to obtain a degree. But this means different things to different people. Two of these are listed in order of their influence.

1. Prestige

2. A basis for a vocation

Other personal motives may be involved.

1. a desire to learn

2. personal discovery

3. a contribution to society

We feel that few students are exactly certain as to their aims for a University education. The greatest majority have some idea but there are many who have no idea at all. Those who have spent some time in the working world usually are more certain of their goal than students entering directly from secondary school who are in more doubt.

PROBLEMS OF THE UNIVERSITY EXPERIENCE

We have arbitrarily set out some of these problems under the following headings: psychological, social, economic, academic and personal values.

Psychological

a) handling new freedom and in-

DEATH TO THE DEATH PENALTY

The Editor,
Lambda,
Students' General Association,
Laurentian University,
Sudbury, Ontario.
Dear Sir:

I am writing to you on behalf of the Board of Directors to acquaint you with the Society and to solicit your support and affiliation.

As you know, the Canadian Parliament will be given an opportunity to vote on the issue of capital punishment during its next session. In order to secure a vote in favour of abolition, it is desirable that the Society attract a membership of many thousands of Canadians who support its objective.

Therefore, if you should be able . . . to assist us in our mem-

bership drive, we would be grateful to you.

Sincerely,

P. T. Matlow, Secretary,
The Canadian Society for the Abolition of the Death Penalty.

Editors' Note: The editors of Lambda are emphatically in favour of the abolition of the death penalty in Canada, and would strongly urge the Laurentian student body and faculty to support the efforts of the Society, either financially or otherwise. Membership in the society is only \$2.00 per year, and may be sent to the Society at 320 Bay Street, Suite 607, Toronto 1, Ontario. Well-known public figures connected with the society include Arthur Maloney, Leon Balcer, Ken Leif-oll, and Wallace McCutcheon.

STUDENTS FOUND INSECURE

Report On The University Student For The Select Committee On Youth

select committee on youth which visited Sudbury in January, 14th, 15th. We discussed the university student from a number of different points of view: psychological, social, economic, academic, and values. We suggested a number of recommendations which we felt could alleviate some of these problems. Following is an

dependence

b) pressures

Outside pressures push many students into University who might be happy elsewhere. One such influential pressure is prestige from the family or society.

c) lack of preparedness.

As a general statement it may be said that psychologically the University student feels insecure.

SOCIAL

The University community represents a microcosm of society and the world generally. It is for the student, an intensification of different aspects of social life.

SOCIAL PROBLEMS

a) relating himself to a greater breadth of social experience
b) the readjustment in attitude to social and cultural growth

c) a difference in atmosphere is experienced by resident and commuting students. Different problems arise from these situations. For the resident, of course, the adjustment to a residence environment, and for the commuter, a lack of the sense of belonging. On the whole this prevents the university from becoming a real community.

d) a loss of individuality

In a situation that should foster individual growth persons are increasingly being reduced to numbers.

ECONOMIC

The image of the starving student, working long hours to pay for his education is an anachronism. The university community is on the whole an affluent one.

The student Government Loans have done much to alleviate the student's economic burden.

a) Summer Employment: Generally Summer work by itself does not provide sufficient funds for one school year. Part of the difficulty here arises from the fact that the University student is not on an equal footing with those who are a part of the labour force.

We agree however, with the union action of placing regular workers first.

b) Students who find it necessary to work during the term or chose to find this restriction on normal

exact copy of the brief as delivered by Mr. Stephen Long. We invite your comments and criticisms.

Mr. Regimbal is eager to continue the discussions of this group; anyone who is interested in participating is asked to contact Tanya Maenpaa, Stephen Long, or Mr. Regimbal.

University life and sometimes a threat to academic success.

c) The male married student experiences particular economic difficulties with his added responsibilities.

ACADEMIC

a) over emphasis on marks and final examinations

b) discrepancies among differing standards of different U.

c) lack of pedagogical concern on part of professors.

VALUES

The U. must represent at all cost intellectual honesty. Professors and students have a responsibility to relate all fields of knowledge to one another and to life and to respect equally each field of endeavour. Part of the professor's role is to be aware of and acknowledge his personal values and their influence on the lives of his students.

Responsibility for intellectual honesty must be shared by students and professors alike.

LUTHERAN APPROVES HOMOSEXUAL MARRIAGE

VANCOUVER (CUP) — A Lutheran pastor told a student audience at the University of British Columbia recently that he can see nothing wrong with marriage between two men or two women.

L. G. Thelin said he approves of marriage between two homosexuals if it develops greater humanness. Homosexuality should try to live ethically before God, he added.

"There should be legal prosecution of homosexuality only where it involves corrupting of minors, offending public decency, or prostitution," he said.

LAMBDA Now Member of CUP and PEN

Beginning with this issue, Lambda will be subscribing to the national news services of the Canadian University Press and La Presse Etudiante Nationale. The Canadian University Press is an association encompassing the campus newspaper of about forty English-language universities, colleges, and technological institutions across Canada. It was a bilingual organization up until 1960, at which time its French-language members broke away to form the Presse Etudiante nationale. PEN's membership includes universities, colleges, classical colleges, seminaries, and normal schools in Quebec (Laurentian's Lambda and Ottawa U's La Rotonde are the only two PEN members in Ontario). Both CUP and PEN disseminate news and editorials of special interest to Canadian University students.

RECOMMENDATIONS

1. A more effective program of educational guidance in the elementary and secondary school.
2. A greater emphasis on creative thinking and personal endeavour in pre-university education.
3. Academic, social, and cultural activity more directly related to community, country and the world.
4. Gov't subsidization of university education financed by a direct tax on university students once in the working world.
5. A reassessment of the method of awarding scholarships and bursaries.
6. A re-evaluation of the theory of education currently being applied.
- a) a broadening of the current method of measuring academic ability.
- b) a pedagogical training for university professors.



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Constitution Debate

COUNCIL ACCEPTS

"FRENCH SECTION"

— by Steve Long

The biggest change to come out of the Council's debate on the constitution is its acceptance of a "French Section". It has created a new concept of the S.G.A. and student body.

After all, though, recognizing the French section is only facing facts—something that many English students have chosen in the past to ignore. With the amendment of the constitution in this way, now, in the words of Laurier Trahan, French speaking students are recognized as a "distinct group" and student government has become "representative AND responsible".

However, we should remind ourselves that so far only ideas are the realities. By no means, should we be skeptical. The spirit which brought about this creative revision in the proposed constitution speaks for itself. There is no doubt that the new situation in which the French speaking students can express their distinct culture and language freely is workable in our University.

The direction of events for this unique experiment has been set. The work now remains.

At a regular council meeting, Feb. 8, with interested members of the S.G.A. attending The proposed amendments of the French speaking students were heard and decided upon. Discussion was long and heated. But the spirit of goodwill that prevailed in the end clearly demonstrated the ability of French and English speaking students to work together for a common purpose.

The preamble was completely overhauled. The unanimous vote of Council showed an effective compromise had been achieved. On the faces of all present were smiles signs of relief. The first result of our bold experiment has been returned—and we are still in one piece.

At the same meeting, the Council triumphed over its ever-present dilemma in an amendment that will have great historic significance for Laurentian and the whole bilingual controversy across Canada.

The amendment to include a French section with minor revisions was accepted in the same spirit of new purpose. Equality between the two language groups has been achieved by this compromise. The word compromise is not used loosely here—by no means! Originally the French group wanted a complete separation. Plans for the split were outlined to the Lambda editorial staff at a closed meeting late in the fall. We did not publish this because it was felt by the staff (English section) that this just might light the spark that could burn all our bilingual hopes.

Later, the French made some quenching decisions of their own. At a meeting of 75 French students, shortly after the closed one, the decision towards a split was reversed. Here at this meeting, the amendment now accepted was born.

When the proposed constitution (known as the O'Riordan Draft) was first published it broke stormlike through the minds of our French friends. The general meeting brought this antagonism to a head. The opinions as they were then are recorded in the story Will French-English Be Reconciled? — a question which is now answered in the affirmative.

Paradoxically enough, though the French appeared to be the radicals, the antagonizers they are largely responsible for our reconciliation. Let us remember it was the English students who walked out of the general meeting (at its close there was a majority of French student. It was the French students who found a method to deal with the amendments to the O'Riordan Draft.) It was they who formulated the solution now a new article of our constitution. All the Council did was accept it.

If there has been an attitude that could and can now create dissension between English and French students it is first the indifferent and suspicious attitude of the English.

The constitution awaits approval by the student body. As we approach this historic event let us remember the facts. — There are two distinct groups of students with distinct backgrounds and aspirations in Laurentian University.

— In the amendment of the constitution the English students have not made concessions to the French. A suitable compromise has been reached.

— We are acting out a unique experiment in language relations in Canadian universities that will have an effect on the whole situation across the country.

In the future difficulties involving a bilingual controversy, the solution will be found in tenaciously holding to this attitude.

Let us see how close we can come together. We should be thankful that the constitution debate has taught us this.

MANITOBA STRIKE FAILS TO BRING FEES GUARANTEES

WINNIPEG (CUP) — A half-day student strike and a demonstration at the Manitoba Legislative Building failed last week (Feb. 1) to secure a guaranteed freeze in tuition fees at the University of Manitoba.

The protests were organized by Manitoba's Student's Council to back up student demands for an additional government grant of \$800,000 to forestall a predicted

fee increase next year.

Minister of Education Dr. George Johnson told leaders of the demonstration that there was no money in the provincial budget for a grant, but that the cabinet will study proposals contained in a brief presented by the students.

On hearing that the demonstration had failed, University President Dr. H. H. Sanderson said tuition fees will rise \$75. next fall. At present, fees range from \$300.

WHAT IS FRENCH CANADA?

French Canada is only apparently homogeneous. Like any evolving society, it is racked with internal tensions and disagreements. But, it is also the most dynamic part of our society. The tensions are often resolved in cultural and artistic achievements which have done more than anything else to put Canada on the cultural map of the world and which in the long run may save us all from the Americanization of our way of life.

Indeed, one of the recurrent themes of all these most striking evolutions of French Canadian thought is the increasing awareness that the real menace to the culture and way of life of French Canada no longer lies in Ottawa but comes from across the border.

On the one hand, the increasing acceptance of French Canadians as equals by the rest of the country and the growing respect for their rights have reduced the antagonism of many French Canadians towards the English majority. There is a growing sense of participation in Confederation; a greater sense of brotherhood. The grave nationalistic crises of the past may never occur again.

While the irritated hostility of many English Canadians abates, there is a rapidly increasing and genuine appreciation of the French-Canadian point of view, of the singular achievement, the preservation of French culture in this country has been (especially if one looks at the agony of the French in Louisiana) and of the immense contribution French Canadians are bringing to our cultural life.

reprinted from The McGill Daily.

A large part of the audience at French plays is English. Our most representative and original painters are French Canadian. Our significant composers are for the most part French.

The French network of the CBC is acclaimed across the continent as offering some of the best televised programs to be seen anywhere in the world.

The whole country benefits from the increasing traffic between France and Quebec. Many of the troupes and performers which visit us would never have come here if it were not for the presence of large audiences understanding French.

On the other hand, an increasing number of Canadians of both races are becoming aware of the threat of Americanization. Undeniably, the American way of life has many positive and valuable aspects and its dangers are not as menacing as many people think. The real danger is the uniformization, the materialism, the commercialism, the unscrupulousness which is generally associated with the "American way of life", but which is no more an intrinsic part of that way of life than of any other way of life.

Nothing resembles more the United States than most parts of Canada and even of Quebec; economically and materially we are American and it would be hypocrisy to say that we do not like it. What would distinguish us from Americans, however, besides

our political system, is national maturity and tolerance, and particularly a dynamic, many-sided cultural life. All this would be unthinkable without French Canada.

The necessity of compromise between both parts of our country may have prevented striking developments and generally toned down our political life to the level of colorlessness, but it has also produced a training in national tolerance which is beginning to bear its fruits and from which all minorities benefit. Bilingual, biracial countries cannot be radical or intolerant.

On the cultural plane, English Canada is still of little importance and probably is doomed to remain in the pale of the United States. But not so French Canada. Increasing bilingualism, increasing original French-Canadian artistic achievements, increasing interplay of opinions and philosophies, all these factors will have an impact on the Canada of tomorrow which may be far more significant than any of us can foresee.

We must not allow our dislike for dictatorial politicians, corrupt administrations and a decreasing number of reactionary neurotics to make us identify them with French Canada. The existence of Le Devoir and Cité Libre, the desperately heroic struggle of Catholic labor unions, not only for better working conditions, but for the political education of Quebec and the developments of a less parochial view of nationalism are some of the factors pointing to a hopeful future.

BY CANADIAN UNIVERSITY PRESS

During the next three weeks, a white South African will be touring Canadian universities for the Canadian Union of Students (CUS) describing one of the most bizarre and fascinating human problems of the twentieth century.

In arts and science to \$500. in medicine.

Student leaders said they were disappointed by the reception their brief received from the government. Students' Council President Richard Good said that council "is firmly committed to the student program."

Chairman of the strike committee, Terence Moore, labelled the demonstration "a powerful show of strength by the students — indicating they are prepared to make their problems known."

An estimated 1,200 to 1,500 students took part in the demonstration. They were taken into downtown Winnipeg from the university in specially chartered busses and a stream of private cars.

The students gathered in an auditorium near the legislative building where they were addressed by strike organizers and Jean Bazin, president of the Canadian Union of Students (CUS).

Mr. Bazin, in Winnipeg for the protest, told students their action would encourage student's unions across the country.

After marching to the legislative building, demonstrators stood quietly as the strike chairman read the twenty-page brief while leaders conferred with the minister.

Back on campus, many of the afternoon classes were cancelled for the strike, although the president of the university had issued a special order forbidding it.

A tweedy, 28-year-old doctor student in political science at Yale University, John Shingler is in Canada to tell Canadian students about Apartheid. For most Canadians the word is a meaningless piece of political vocabulary. For Shingler it describes an attitude a way of life and a government policy which in South Africa in 1965 amounts to perhaps the most inhuman social legislation since the anti-semitic madness of Nazi Germany.

Until 1961 and Yale, Shingler lived and studied in South Africa, a country whose social terrain he describes as the most complex in the world today. Following a BA at Rhodes University in 1956, he attended law school at Witwatersrand University and in 1960 was elected president of the National Union of South African Students (NUSAS), militantly anti-Apartheid and the only multi-racial student union in the country. His is not a second hand or superficial knowledge of South African racism.

Nor is his opposition to Apartheid one-sided. Shingler takes account of the social and economic conditions which make it possible for the vast majority of white South Africans to justify the atrocities of Apartheid. He looks at South Africa a sane intellectual seeing causes where others see only effects, all the while commanding a perceptive understanding of the dilemma of the South African white.

To the Canadian, who may find the Apartheid story of legislated racial cruelty difficult to digest, Shingler speaks plainly: "Listen man," — he uses the word 'man' frequently but without the hipster's "cool" inflection — "I've seen blacks beaten on the streets while middle-class whites called for more."

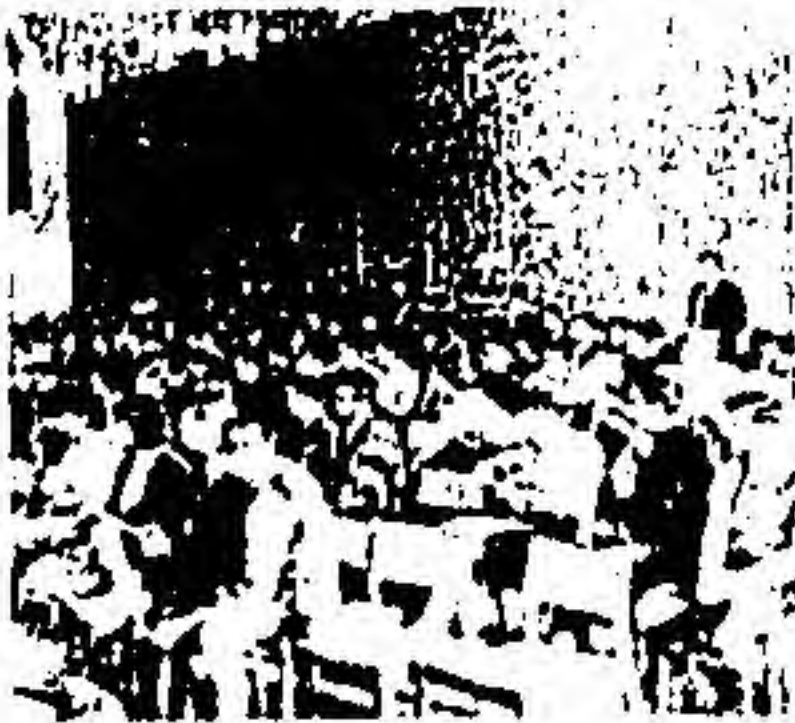
To the Canadian who has perhaps grown weary of the legion of professional crusaders whose total involvement in the racial problems of the southern United States seems to obscure all other understanding, Shingler is refreshing. He is not asking students for lunch money; he is not enlisting freedom fighters; he lays no claim to possessing a master plan to push South Africa out of the dark ages into the twentieth century.

"Those of us who have been active in fighting Apartheid and who have left South Africa know that we can make only the slightest short-run contribution to the plight of South African non-whites. What we can do, however, is make others aware of what Apartheid means in South Africa and what they can do to help."

During his tour, Shingler hopes to interest Canadian Universities, student government and administrations, to establish scholarships for black South Africans in Canada. "We can find more than enough qualified applicants." He will also tell students that while economic boycotts against South Africa may have negligible economic effects, they do focus public attention on the country's animal approach to human problems.

Shingler doesn't know whether he will return to South Africa when his doctoral studies are completed at Yale. Two friends, former NUSAS colleagues, are now serving seven and nine year prison sentences for anti-Apartheid sabotage activities in South Africa. He knows that if he returns, peaceful resistance will have little effect; active resistance would soon reunite him with his imprisoned friends. "I don't want to become a symbol," he admits. "I'd rather oppose Apartheid than rot in jail — even if I have to oppose it outside South Africa."

LAURENTIAN STUDENTS ARE OSTRICHES



— by Tanya Maenpaa
Laurentian University has remained parochial long enough. We have become so engrossed with our problem concerning French-English relationships that we cannot see beyond the accent with which a man speaks. Evidences of our preoccupation with bi-culturalism are seen everywhere. Cultural activities are very succinctly divided into French-English groups not only in their organization but also in their participation. Every sign or poster—even the words on the washroom doors—must be assiduously translated into both languages. Now we are hearing discussion about separation in the S.G.A. Our most recent indication of the French-English split was at the constitution meeting, where voting was obviously done on the basis of linguistic loyalties. Unfortunately, we have become almost completely oblivious to any other problem or situation which does not reek of biculturalism.

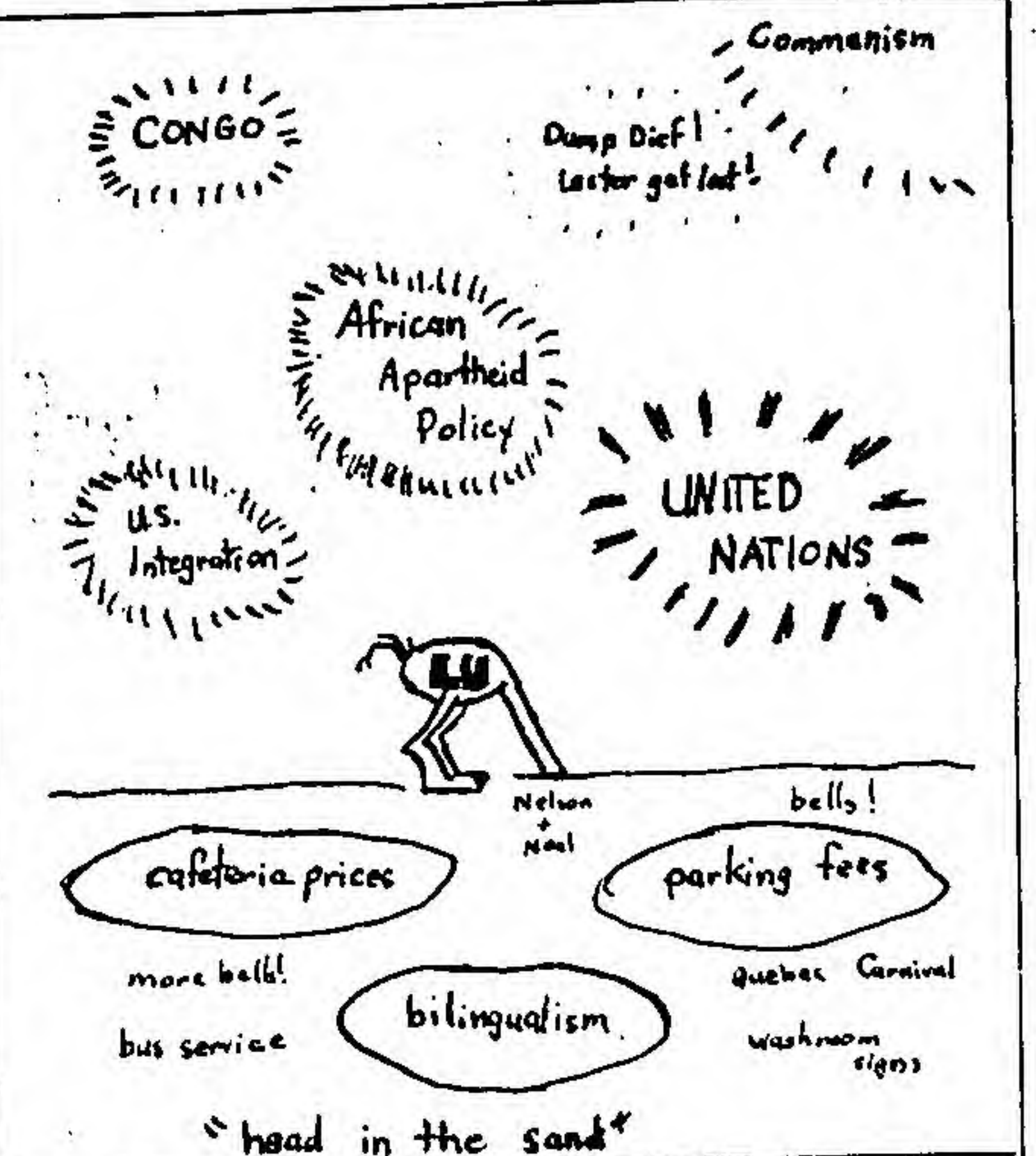
On Thursday Jan. 21, Miss Margaret Nash and Rev. Peter Paris conducted a dialogue discussion on the problems of Africa. That same evening they entertained

with poetry and slides from Africa at a fireside at Huntington College. Attendance at both these events was disappointingly poor. We wonder what the reaction would have been had the topic been Separatist Activities in Quebec, or something of that nature.

Apartheid in South Africa is one of the most serious problems in the world today. It is a situation of which each one of us should be aware. And the world is full of situations such as this. Our world is facing a moral crisis that hits at every aspect of our life.

Sexual morality in our western society has hit a new low; parts of Asia and the East are riddled with war; race riots in the United States and Britain are frequent; and the menace of Communism looms larger and larger. But Laurentian students adopt an "ostrich in the sand" attitude and, ignorant of these "minor" problems, continue to debate the pros and cons of bilingualism.

After hearing Miss Nash and Rev. Paris, I was astounded at our pettiness and narrowmindedness. Laurentian University is a growing concern. Her future lies in the hands of the students at-



tending here and now. A quotation from the works of Reinhold Niebuhr is very apropos our situation: "A man cannot make himself his own end in life without being reduced ultimately to frustration. The self is too great to be contained within the self's own smallness." Laurentian University is too great to be contained within the smallness of its bilingual problem.

A university education is not designed to turn out cream-puff

Intellectuals: the twentieth century needs people who are vital and alive, people who are actively concerned with the world in which we live. Students of Laurentian University need to be drawn outside of themselves and their own problems. We need to be made acutely aware of what lies outside our narrow boundaries. We need to remove our blinders and recognize that we're living not in an isolated little community but in a world.

CONSTITUTION CONCERNED WITH UNITY

— by Bob O'Riordan
English vice-president S.G.A. The proposed constitution for the Student's General Association of Laurentian University has been officially accepted by the council. This constitution is the end result of hundreds of man-hours of work and has been subject to extensive revision by the entire S.G.A. council. The importance of this document cannot be over-em-

phasized. It ensures the rights of the students of this institution and determines the working structure of a body necessarily dedicated to your welfare.

This proposed constitution has only one fundamental concern: unity. In it the students of this university are regarded as a single body. Although the constitution is orientated on this basis, the rights of all groups or fac-

tions within the body are recognized and respected. This is insured by the fact that all groups were represented and had a part in the make-up of the document.

This constitution is now before the students for its official ratification. Every single student in Laurentian is morally obligated to consider this constitution with mature concern in the knowledge that it may be for generations to

come the guide (one that is now sadly lacking) for the proper functioning of the organizations and activities within this university.

The responsibility of this endeavour is now entirely in your hands; a turn-out of less than 10% at the voting polls, would be an insult in the face of the principles to which this constitution aspires.

CROWN A NEGATIVE FORCE Queen Not Ours

— by Anne Atkinson
We have settled the flag question (whew!); now lets move on to the next logical step — the Queen. The sovereign of England has been recognized as the ruler of Canada for two centuries, two hundred years. That is a long period of time. Right now Queen Elizabeth II is the sovereign of a troubled country.

Canada is split, and the division is not gradually healing but is becoming increasingly wider. It is not simply a French-English split any longer. More fundamentally, it is between a progressive and conservative peoples. The French Canadians have almost naturally assumed leadership of the progressive element of the population. Congratulations! There are some English and other minority groups following strongly the trend of "Let's Build Canada." But to come to the issue in question, I am speaking to the conservative group, those who wish the Queen to remain as a symbol of Canadianism.

The Queen is not a generative force in Canada today. The tradition based on royal rule is an imposed rather than a natural one. We Canadians want true identity;

we are (some of us) screaming for it. The tradition given to us when Britain conquered our tiny population in 1763 was not one that we developed through the centuries. Today it has become a negative force throughout the country. As long as it remains, we are not allowed to build or recognize what is uniquely Canadian. This tradition is a restricting rather than a generating power.

Our tie with Britain today is hardly more than diplomatic. Canada is emerging as a new entity and can respect the ruler of England and the country itself, but she can no longer claim any more ties with it. This being the case, the allegiance being paid to the Queen today by the so-called traditionalists is not a negative force but a hollow one also.

Not only is it hollow, but in fact it is a factor contributing to the disunity of our country. One area will sing the English anthem "God Save the Queen", another will give "O Canada" precedence. This disunity exists across the entire country and can be most clearly seen in public institutions.



Let us hoist the red Maple Leaf and salute it with a resounding "O Canada, Our home and native land", rather than "God Save Our Gracious Queen". We can respect the Queen but we must recognize that she is not OURS.



God - Schizophrenia - Slavery

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FIRST IN A SERIES

Part 1; GOD: Golden Calves Still

— by Steve Long

From the Judaeo-Christian point of view, North American society is living in a period of intense IDOLATRY. "God" is a next-to-useless word as all words are that have no meaning. Here the word is used to mean whatever matters most, is worth most, whatever is shown to be valued most highly by a person's or society's actions.

The gods we worship are money and pleasure.

The Christian point of view is that the supreme value is love. Anything else is a false god. Any other motive for action other than that of love is idolatry.

What are the consequences of putting money and pleasure first? Moral deliberation must be just as rational as the scientific. Assuming a fair assessment of the chief alternatives — money, pleasure, and love — it is necessary to rationally elaborate the consequences of each and if we can, to project ourselves into these situations.

Most things are done in our society on the basis of economic feasibility. There is presently no escape from this for anybody. Whether it be for a university education, the erection of a skyscraper, or a church, or for research on a cure for cancer, the question must be put — Can it be afforded? There is nothing wrong with this. But when it is thought that once we have enough money everything will be all right then Mammon has become God.

It is an empirical fact that you cannot seek Love and money at the same time.

When money is the "cure-all", the consequence is simply "Might is right". Money becomes power in the hands of the affluent to bring about their whims and fancies. At this point the pleasure-principled God takes over.

Much of the rise of the eminence of the God of pleasure is the result of Freudian psychology. We have been brain-washed by the pleasure principle.

To worship the God of pleasure is the easiest creed there is. But this does not mean that it is relatively difficult for the pleasure seeker. It is easy to get kicks in our world but extremely difficult to be happy most of the time. I'm sure that anyone who is simply out for pleasure wants it to be a lasting thing. So often it is not.

The chief consequence of the pleasure principle is complete freedom from everything — but not FOR anything. The God of pleasure frees anyone from all restrictions and inhibitions, from all laws (except when it is expedient to obey them) but FOR nothing. For those who wish to "return to the womb" the result is gross immaturity, irresponsibility, and a comfortable ignorance of what life in the world is all about.

What of the God of Love? First of all, we must clear up the meaning of this seemingly silly phrase. I say silly because that is simply what the vulgar (Latin meaning) concept of Love is. Jean Harlowe and Marilyn Monroe are the martyrs of this kind of Love. Their martyrdom, however, is not so

silly. It is profound tragedy.

The kind of Love I am talking about cannot be described philosophically but can only be seen in action, and here SEEING IS BELIEVING. Love that is patient, kind, generous, good-tempered, sincere, humble, and unselfish is clearly demonstrated in the life of Jesus Christ and in the lives of those who have worshiped His Love as their God in the past and modern world.

We must admit here that we know nothing about "God" on our own. Jesus Christ is a telescope looking out from our little corner of the universe. He puts our highest value in focus. I contend that the only true God is seen through this lens. While we certainly do see much of God in other telescopes, this one has the sharpest focus.

Having cleared up our basic meaning then, the consequences of putting the God of Love first are, on the individual level, security, lasting happiness, self-mastery, and love.

The consequences for society

of the worship of the God of Love can only be seen as the consequences on the individual level are multiplied.

It is essential to the health of modern man and society that we return to this point of view. This is the foundation of democracy from which we are speedily fleeing. In short, we are a schizophrenic society. What is more, we are becoming slaves to our own deterministic psychology and automatic machines. If man has evolved physically to this point, then he must learn to handle the tensions and frustrations he creates for himself. We are now in a period of spiritual evolution. Those lacking this adaptation will become extinct.

NEXT ISSUE: PART II — The Schizophrenic Society "We are not standing on what we are founded on."

ed. note: All criticisms and points of view are welcome and all replies received in connection with this article will be printed in the next issue as far as this is possible.



S.C.M. -- COMMENT ON AFRICA APARTHEID "Christians Losing Ground"

— by Liz Barrell

"One of the major problems in Africa today is the white man who doesn't know when to leave. When an African who has been trained to be, say, an editor of a newspaper, finally takes over this position, the former white editor seemingly steps into the position of "assistant editor". But the moving of a few feet to another desk does not really change anything. If you whites want to help the blacks, for Heaven's sake, do the job you were sent to do, then get out."

"The white established Christian church is losing ground in Africa. Often it takes the position of ostensibly condemning the policy of apartheid with high-sounding phrases, meanwhile continuing to practice this policy because of economic and other reasons. Many Africans, not finding the answer in Christianity, are turning to Islam, which is rapidly gaining ground in Africa."

The speakers were Miss Margaret A. Nash, World Mission secretary of S.C.M. of Canada, and the Rev. Peter Paris, National Travelling Secretary of the S.C.M. of Nigeria, 1961-1964.

On Thursday Jan. 21, 1965, those two lively fascinating people spoke in dialogue to a gathering of students in the student's lounge. Their topic was the question of identification with people of different cultures; the prerequisites for genuine friendship between such people; the necessary and unfortunate tension between the expatriate community and the indigenous community; the specific role of the foreigner in Africa; and a brief appraisal of such volunteer agencies as Peace Corps and C.U.S.O., a university-sponsored organization which sends graduates to foreign countries for the highly worthwhile and personally rewarding task of helping these people to help themselves.

Peter Paris is a Canadian Negro born in New Glasgow Nova Scotia. He received his B.A. and B.D. from Acadia University. Following this he became the first Canadian participant in Crossroads Africa; then he worked as

the general secretary of the S.C.M. at the University of Alberta, and as the National Travelling secretary of the S.C.M. in Nigeria. He is married to a white girl, the former Shirley McMillen of Alberta.

Margaret A. Nash was born in England. She could easily have become a Canadian, but her parents migrated to South Africa instead because the prospects there were better. She got her B.A. at the University of Cape Town and then became the sole female, and the sole Anglican, to emerge with a diploma in theology from the newly-established ecumenical divinity faculty at Rhodes University. She became the travelling secretary of the student's Christian Association of South Africa. Then, after obtaining a national teacher's certificate in commerce, she spent six years in primary and secondary school teaching. She was asked by the whites to leave South Africa because of her refusal to adhere to the apartheid policy. She went to England where she worked for the British Student Christian Movement as international secretary. She has had extensive contact with African, British, and European students. Her contact with the English and now with Canadian students enabled her to make rather telling conclusions as to the apathetic attitude of many of the people of the so-called Christian countries towards the Church, as contrasted with the enthusiasm of the smaller bands of Christians in Africa. Perhaps we are the ones in need of missionary work.

A social-cultural evening was held later that day at 8:00. Peter read poetry written by Africans, many of them students. The poems emphasized the "negribility" of Africa, and were an attempt to instill pride in Africans for their past and for their dignity as men. If a man has no pride in his past, how can he have hope for his future? Marg showed slides, which gave us further insight into the situation in Africa. Afterwards, there was a discussion over coffee.

One purpose of the coming of Miss Nash and Rev. Paris was to interest Laurentian students in starting an S.C.M. of their own. S.C.M. is open to all, regardless of belief or unbelief. Such topics as the "Playboy Philosophy", "Is there a God?", "The Church's Role in Africa", — to name just a few — may be discussed by debate, dialogue, or lecture. Both

Christian and Atheist can learn from each other what they really believe, why they believe it, and how to defend these beliefs. Topics of a different nature, of particular interest to the university student, may also be presented.

Come to S.C.M. if you wish to gain an awareness of your own and others' problems.

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No way to go but up or down. Several games ago, the Voyageurs overpowered the Levack Huskies; before that they did the same to Espanola Eagles. Since these two games, they have smeared every team they have encountered, and it seems that they will continue to do so. It is almost impossible to imagine any other result than the Voyageurs winning their league championship and continuing on to Winnipeg for the national competition where they should provide a formidable opposition to any other league winners.

The end result of this year is not in doubt, but there looms an even more appetizing tid-bit in sight. That would be the advancement of Laurentian from the 20 AA league to the Ottawa — St. Lawrence league in hockey. It is hoped that in this league we could show our true colours as we meet better teams. The Ottawa — Lau-

rentian game during Homecoming will be a suitable indication of Laurentian qualities as these two league leaders clash. Eventually, with its northern location, great winterland, and the proposed new athletic program, Laurentian could move into the Ontario—Quebec league to enter into competition with the likes of University of Toronto, University of Montreal, and University of Western Ontario.

Meanwhile, under the shadow of possible league shuffling, the Voyageurs themselves shuffle on. They continue to present a powerful offensive and defensive unit, backed by the superb goal-tending of Gary Boyd and Matt Thorp.

The three forward lines have accumulated almost equal points. The line of Ed. Gagne, Jay Doyle, and Roger Forsyth has collected 69 points, while the lines of Joe

Bleau, and Joe Sabourin, Stu Thomas and Brian Hill have collected 59 and 55 points respectively.

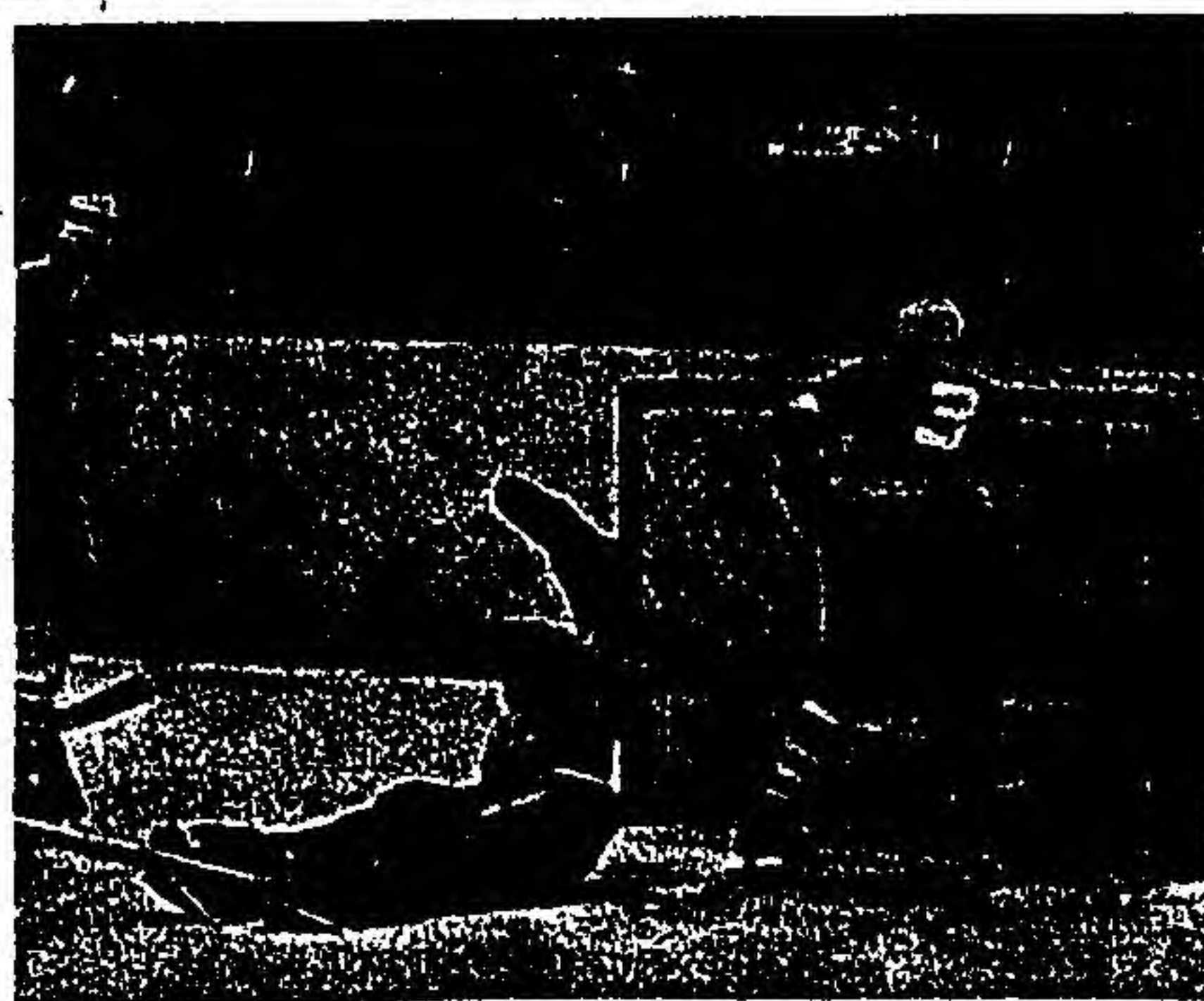
Richard Proceviat is the highest scoring defenceman with 30 points while his partner Sam DeMarchi has 4. The team of Bruneau and Lum have scored only 17 points, but they are the better defensive unit.

The individual scoring is as follows:

	G	A	T
Gagné	15	17	32
Proceviat	12	18	30
Modeste	7	17	24
Hill	11	10	21
Fletcher	9	12	21
Thomas	6	13	19
Doyle	11	5	16
Sabourin	8	7	15
Forsyth	6	9	15
Bleau	6	8	14
Bruneau	2	8	10
Lum	3	4	7
DeMarchi	2	2	4

The goalies averages are:

	G.P.	G.A.	S.O.	Av.
Thorp	8	26	2	3.25
Boyd	6	12	2	2.00



Sport Helps Tea-Taster

Down the street from my house is a man who is a professional tea-taster for the largest tea company in Canada. As head of his section it became his responsibility for choosing apprentice tea-tasters. One of the most important questions in his interviews hinged on the applicants qualifications in the field of sports.

Mr. Hendry's explanation was that a young man who included some sport as well as some cultural activities in his weekly curriculum was of much more importance to the company than an experienced tea-taster who was one sided.

The well rounded young tea-taster was almost certain to require less time off, he would be happier in his work and be helpful to the company in bringing in contracts resulting, as usual, from golf, handball, or squash games.

For non-tea-tasters what?

Many people realize now the importance of sports in every day life, but unfortunately these are not young people. The late President Kennedy was a foremost exponent of physical fitness. The majority of universities in Canada have in practice a physical fitness programme for at least the first year.

The purpose is three fold. The student is urged to have a varied schedule. He is introduced to a physical fitness programme with a view to aiding his studies, and finally he is instructed in a sport which it is hoped he will continue throughout his life.

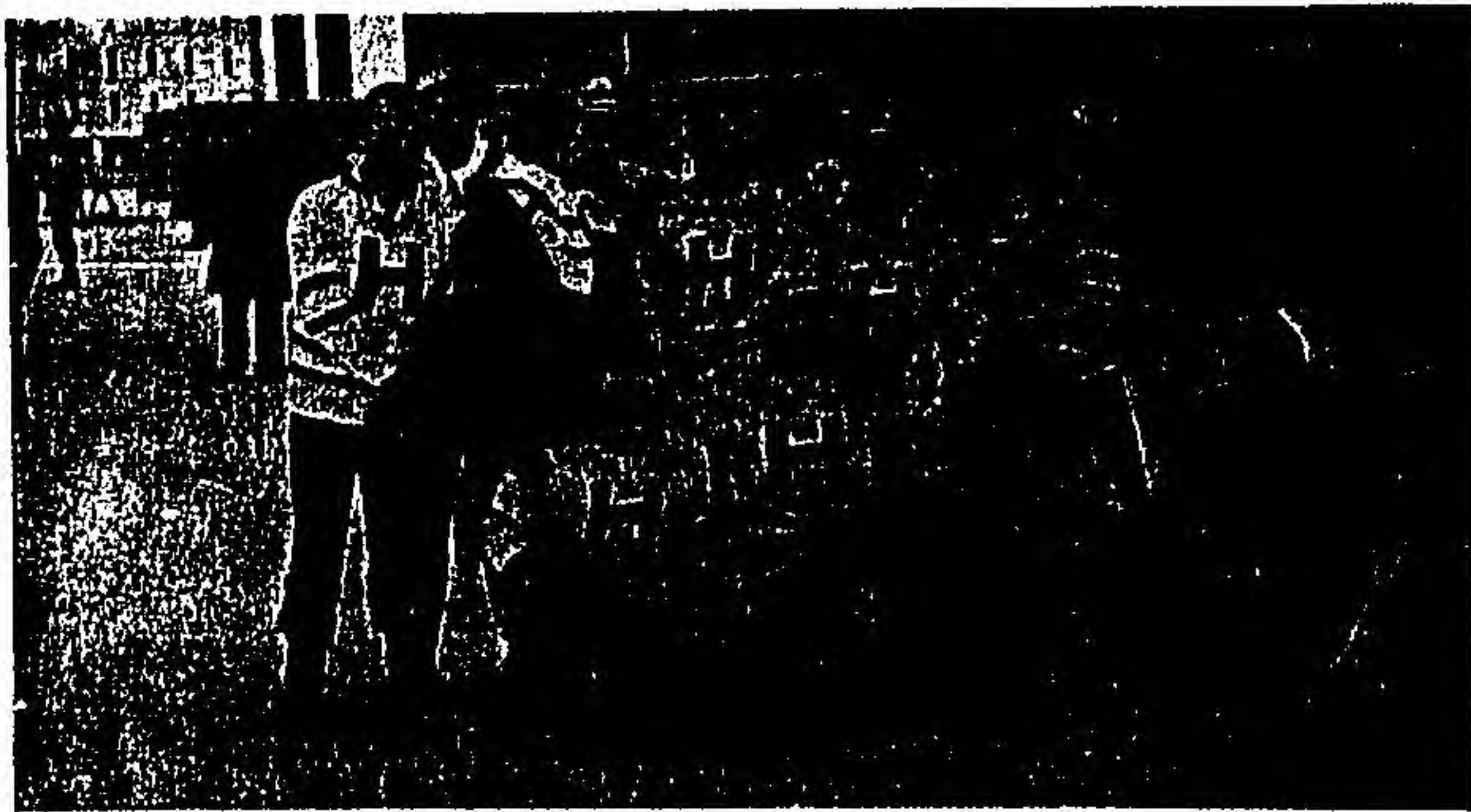
The Royal Military College perhaps reaches the ultimate in their compulsory sports. Every graduate knows the fundamentals of at least twenty-one sports, and as well possesses the qualities of fair play.

This typical programme should be set up here. For every hour the fresh participates in learning a sport, he receives one credit. The number of credits he must achieve for a year is fixed so that he must participate at least once a week. If the student joins a team he receives a fixed number of points and must attend three quarters of the games. Teams and leagues are set up so that every student can participate on a team no matter what his skill. A greater number of points is given to a player on an official college team and almost complete points are given to the member of a varsity squad.

In order to encourage inter college activity points are given for losses, ties and wins and for league championships. The college which accumulates the greatest number of points throughout the year receives the trophy which generally symbolizes the spirit of the college.

For those who refuse to participate fines or failure on the year are authorized by the university and can eventually be dismissed from the campus.

This programme has many pro's and con's. However, let us not overlook the healthy and lasting consequences which a team of qualified instructors can provide. As well as producing great athletes saccollege football does in the U.S., many grads would leave with the idea of including at least one athletic activity in their weekly lives. A further consequence would be the widespread attitude of young people towards sport: appreciation. Sports should become an integral part of our national life. Compulsory sports in the university would be a step towards realization this as well as a healthier and longer life.



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Resolved That Goldilocks Should Be Censored

LAURENTIAN IN INTERNATIONAL DEBATING TOURNAMENT

Dave Cameron

On Friday and Saturday, January 29th and 30th, the debating club (Jean-Paul Marchand, Brian Shields, Rolf Staude, and Dave Cameron) represented Laurentian at the International Debate Tournament, held at the University of Western Ontario, London, Ontario, in conjunction with Western's eight annual winter weekend.

From the moment Laurentian's team arrived, at about eleven o'clock Friday morning until 8 o'clock Saturday night, they were on the go. After checking in at the Holiday Inn, they proceeded to the university, which is about four miles from the center of

town. The campus was alive with the spirit of the Winter Weekend: everywhere members of the student body were preparing for the hockey, broomball, mardigras ball, tobogganing, and special musical programs, which are synonymous with a winter weekend. Scattered around the campus, there were several tremendous snow sculptures, including a huge dinosaur and a prehistoric man. These snow sculptures were very good, and they really demonstrated the imagination and creativity of the students at Western. (I personally hope that

some snow sculptures will soon appear on our campus, to demonstrate the imagination and creativity of the students of Laurentian).

After registering at Middlesex College, Laurentian's debaters plunged into the business of debating. The three rounds of debate were all conducted along parliamentary lines, with "government" and "opposition", chairmen, judges, timekeepers, points of order, points of information, and points of personal privilege. The prepared debate was "resolved that it is not a question of whether Wes-

tern civilization will triumph; it has already lost the battle." This debate was very interesting, but the most enjoyable debates were the impromptu debates.

In the impromptu rounds of debate, a topic such as "Resolved that Goldilocks should be censored" was assigned to a pair of teams who were expected to think up some ideas and to prepare a speech of about eight minutes in duration, after only a half hour of work. Some of the arguments that evolved as a result of only half an hour's thought were truly ingenious, and exceedingly humo-

rous. With regard to the resolution concerning the censoring of Goldilocks, one capable debater from Saint Michael's suggested that Goldilocks had gone so far as to go to bed with Baby Bear.

Competing against some of the forty debaters from twenty Canadian and American Universities at Western has encouraged Laurentian's debaters and inspired them to keep debating at Laurentian alive. The debate club was especially inspired to encourage debating here by the fact that one of the four debaters, Brian Shields, received the honour of being acclaimed as the third best debater in the whole tournament of forty debaters.

NELSON and NEAL Two of The Best

— by Ron Beauchamp
Two of the best what? Why, two of the best entertainers that the Sudbury area has ever hosted. A standing ovation is about as great a tribute as any performer can hope for. Thursday night's Empire theatre performance the two-piano team of Nelson and Neal certainly earned this.

Their performance left all who attended awed and appreciative. It was, in a word, edifying.

Only a short week before, Harry and Allison Neal had appeared in Florida, and Mr. Neal found himself commenting on the climate and temperature of the Sudbury area. "I asked the people in Florida," he said, "to think of me tonight, and I would most certainly be thinking of them". He added, "It may be cold outside, but it is very warm here inside." Those who attended were not numerous, but made up for lack of numbers with appreciation.

This was their premier performance in Sudbury, which is as far East in Canada as they have been. The two who have played together as a team since 1948, tour Canada yearly. They have played as far North as Flin Flon, Manitoba and cherish fond memories of their appearance in Edmonton in a cattle barn, "where every breath was deliciously tainted with that certain aroma ..."

Mrs. Neal, who does all the piano tuning for the team, is a native of Australia, while Mr. Neal hails from Paris, Tennessee, the district that once proudly boasted Davy Crockett as congressman, and the town where his son is buried.

Nelson and Neal are two of the world's busiest artists. Their lives have been dramatized by two major television networks in the U.S. No other team plays so many concerts. They are booked by a management, however, who

always arranges for them never to be away longer than a month from their school, Manorhouse, in Paris, Tennessee. Students throng here from all over the country to practice a minimum of six hours a day, and in some cases up to sixteen! But, although they are devoted to teaching, the team never ceases to practice. As Mr. Neal put it: "I am a professional student."

Nelson and Neal have released many instruction books for students. Mr. Neal has released a best-selling autobiography entitled "Wave as You Pass", and they have recorded for Twentieth Century Fox.

In the midst of all this magnificence there may be found something of particular interest to Laurentian students, especially those who are despondent as a result of the Christmas examinations. Said the successful Mr. Neal, in an unguarded moment, "I failed in school, though ..."

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THE ENGLISH CANADIAN COLONIALISTS

— by Serge Ménard
from the Canadian University Press

Editor's note: The following article originally appeared in the McGill Daily. The author is the Editor of the student newspaper of the Université de Montréal, Le Quartier Latin.

When a radical French-Canadian complains to an English-Canadian about the abuses which need correction in Quebec, the latter's answer often runs something like this:

"First Quebec has to achieve the separation of church and state. The influence of the clergy in politics and education is one of the worst abuses afflicting Quebec. You have excellent lawyers and doctors; you aren't short of good minds. But you don't use them efficiently. If you had educated fewer priests and more administrators and scientists, you wouldn't be in the situation you criticize today."

If a French-Canadian made the same remark, he would be regarded as anti-clerical by his community. For an English-Canadian, it implies nothing of the sort; the remark springs naturally from the theory of separation of church and state, a basic principle in a balanced society.

For a long time, English-Canadians have been aware of the reasons for the economic apathy in which French-Canadians now find themselves. They have understood for a long time that the main cause is the church-controlled educational system. Their first concern in Quebec was to extricate themselves from that system by establishing a Protestant Committee, to create a radically different system.

If today English Quebecers have willingly accepted the Parent Commission's recommendation for a single educational system throughout Quebec, it is because the Parent Report proposes

a system which appears to be a logical extension of the Protestant system.

Why have English-Canadians never supported the progressive French-Canadians who in many cases wanted to impose in French-Canada principles long since adopted by Anglo-Saxon society? The English-speaking Canadian claims that it was to observe the principle of non-intervention.

English Quebecers have always dealt with the indigenous elite. They have financed Union Nationale candidates when the UN held power in Quebec.

How meaningful is the principle of non-intervention in the politics of a country in which one lives? The English-speaking Canadians in Quebec have to admit that they have acted toward foreigners, with respect to institutions and "rios-negres" financing whatever offered most benefits. They have acted here as they seem to have acted in India and Africa.

With this in mind, is it any cause for surprise that English-speaking Canadians are treated like foreigners when, for example, French-speaking students plan to set up the Union Générale des Etudiants de Québec? It is mere recognition of a status they have accepted for a long time.

But, there is worse to come. We live in a country with a minority group which has a standard of living distinctly higher than that of most of the population; which holds all the main positions; which controls economic life; which refuses systematically to integrate itself with the society of this country; and refuses to support those who want to make the country progress.

We have an increasing tendency to believe that this minority is no different from the English minority which ruled the English colonies before they obtained independence.

FESTIVAL '65

Preparations are currently under way for a 'cultural day' at Laurentian University, tentatively scheduled for Sunday, March 21st. The plans for this day include so far a festival of French and English films (from the National Film Board), and two one-act plays, one in each language. In addition, there will be an exhibition of student paintings, and brief ceremonies at which prizes will be awarded for creative writing, painting, and other artistic achievements.

The awarding of prizes will depend upon a more enthusiastic

response on the part of the students than has so far been displayed. The English department has advertised a creative writing contest for the last three months, but so far there have been no entries at all. Working on the assumption that artistic inspiration is partly the result of crass materialistic motives, the festival committee has decided to substantially increase the awards. Also, the deadline for submissions has been extended. See the new 'Festival 65' bulletin boards for further details.

HUBERT



"Well, I did take 17 strokes, but I only HAD 9 shots!"

L'AMOUR MEDECIN DE MOLIERE

— by Nancy Hodgson
Monday night January 18 les Jeunes Canadiens of the National Theatre School of Canada came to Laurentian. These French-speaking drama students were touring Canada in an effort to acquaint English-speaking people with some French culture and thus promote unity between the two major nationalities in this country.

The play presented was a comedy, written by Molière in five short days of the seventeenth century to entertain Louis XIV. The story was quite simple, and to use a cliché, "short and sweet".

Sganarelle's daughter, Lucinde, was sick and nothing he could do would make her happy. A female neighbour, jealous of her beauty, suggested to marry her off; a carpet maker wanted him to buy her a tapestry; another 'friend' wanted to sell him some jewels for her; and his niece, a nun, wanted him to put her in the convent. Each was thinking of himself and Sganarelle refused all the advice. He called four doctors but they were all fools and after a long consultation and many meaningless words they told him his daughter was sick and then took all

his money. Next he took Lucinde to see a 'charlatan', a quack doctor or sorcerer, but the potion only made her feel worse. The maid discovered that the daughter's only wish was to marry, so they devised a plan to trick the father who had previously refused the marriage. Her lover, Clitandre, disguised as a doctor and using some very advanced Psychological medicine, had no trouble curing her, but said they must humour her and pretend to let her marry him to complete the cure. The father, joyous at her recovery, readily agreed; but only when the ceremony was over and the documents signed did they tell him it was all for real. There was nothing he could do then and so the two newlyweds went to spend a happy honeymoon.

The presentation incorporated music, dancing and singing besides the regular acting, all of which were used in the original showing of the play and which added to the entertainment. Since the players used no scenery whatsoever, the audience had to rely on the costumes and on their own imagination to provide the settings. They were helped

out by the somewhat exaggerated movements of the players as you would see in a ballet performance. For the benefit of the English viewers the announcements preceding each scene were repeated in English so that they too had little trouble following the plot. Underlying the plot of the play was Molière's satire against the stupidity of the medical practice during his time, a satire which put the play in a serious light. Molière was not a writer of farce and this play, like most of his others, had serious undertones.

The presentation was very enjoyable and I would like to stress the fact that English students are most welcome at these plays. We are members of a bilingual university that is situated in a bilingual country and we should do our part. Remember bilingualism can only exist if the English learn a little French too, and not depend on the French people to learn English. There are two more French plays scheduled this year, not to mention the French Ciné-Club and we would like to see as many English students out as possible.

DO YOU REMEMBER ?

— by Grant Parry
Frosh Week was a tremendous success. The Scavenger Hunt was a riot, while Sudbury for a while had the cleanest shoes in the nation. Kangaroo Court was run by the fairest judges that ever graced an improvised courtroom.

The Espanola Eagles were lucky when they beat Laurentian twice. Levack was powerful in beating the Voyageurs but the

overconfident University of Western Ontario Mustangs with Olympic star Brian Conacher were trounced 3-1.

Claude Goulard and Herve Tremblay carried University of Sudbury to victory in the Bridge Tournament.

Huntington College won the MacDonald Memorial Trophy in intermural football 13-0 after op-

ponents University College and Thornloe had cheated in winning the first game 6-0.

Stan Kunto and Jeff Cookson noted the lack of school spirit in their Sudbury Star column on Nov. 13, 64.

Harvey McCue and Denis Knight braved shower waters for 25 hours to set what was then a world shower-sitting record.



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